the Alliance Weekly

OCTOBER 31, 1956

PACIFIC SCHOOL OF RELIGION

MEYER

A Latin American villager

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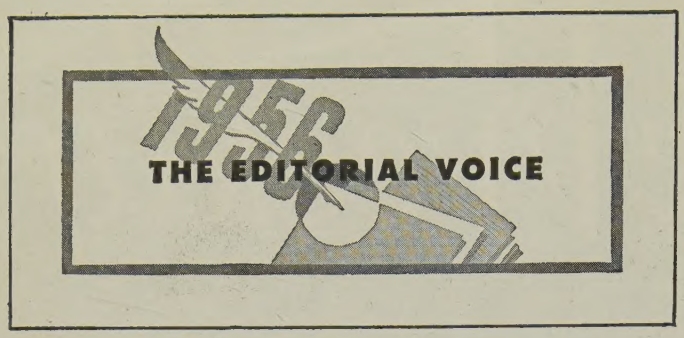


CHRISTIAN—OR ONLY A STUDENT OF CHRISTIANITY?

The genuine philosopher, Epictetus used to say, was not one who had read Chrysippus and Diogenes and so could discourse learnedly on the teachings of these men, but one who had put their teachings into practice. Nothing else would satisfy him. He refused to call any man a philosopher who showed evidence of pride, covetousness, self-love or worldly ambition.

Epictetus was not impressed by eloquence or learning. It was a waste of time for the student to recite the list of books he had read. "What has your reading *done* for you?" he asked his students, and looked not to their words but to their lives for the answer. He required of the young men who sought him out that they bring their lives into immediate harmony with the Stoic doctrines. "If you don't intend to live like a philosopher, don't come back," he told them bluntly. He drew a sharp distinction between a philosopher in fact and a student of philosophy, and would have nothing to do with the mere student. With him it was all or nothing. There was no middle ground.

This is not to advocate the teachings of the Stoics, but to assert that many of "the heathen in their blindness" appear to have more light than some Christians and that the children of this world often show more real wisdom than some of the children of God. For the snare Epictetus warned against is the very one into which multitudes of professed Christians are falling, viz., mistaking the word for the deed and falsely assuming that if they know the teaching of the Christian faith they are therefore in that faith.

The One who said, "Go to the ant, thou sluggard; consider her ways, and be wise," would hardly be displeased if we were to humble ourselves to learn an important lesson from an old Greek philosopher.

It will help us to locate ourselves spiritually if we face up to the rather ungracious question: "Are you a Christian in fact or merely a student of Christianity?" A lot will depend upon the answer, and if ever we should be frank it is when we examine ourselves to see if we be in the faith. Multitudes tread a hazy path to death because they will not bring themselves under the searching eye of God. They prefer to assume everything is all right, though so to assume is always dangerous and may be deadly.

No one has any right to believe that he is indeed a Christian unless he is humbly seeking to obey the teachings of the One whom he calls Lord. Christ once asked a question (Luke 6:46) that can have no satisfying answer: "Why call ye me, Lord, Lord, and do not the things which I say?"

Right here we do well to anticipate and reply to an objection that will likely arise in the minds of some readers. It goes like this: "We are saved by accepting Christ, not by keeping His commandments. Christ kept the Law for us, died for us and rose again for our justification, and so delivered us from all necessity to keep commandments. Is it not possible, then, to become a Christian by simple faith altogether apart from obedience?"

Many honest persons argue in this way, but their honesty cannot save their argument from being erroneous. Theirs is the teaching that has in the last fifty years emasculated the evangelical message and lowered the moral standards of the church until they are almost indistinguishable from those of the world. It results from a misunderstanding of grace and a narrow and one-sided view of the gospel, and its power to mislead lies in the element of truth it contains. *It is arrived at by laying correct premises and then drawing false conclusions from them.*

The truth is that faith and obedience are two sides of the same coin and are always found together in the Scriptures. As well try to pry apart the two sides of a half-dollar as to separate obedience from faith. The two sides, while they remain together and are taken as one, represent good sound currency and constitute legal tender everywhere in the United States. Separate them and they are valueless. Insistence upon honoring but one side of the faith-obedience coin has wrought frightful harm in religious circles. Faith has been made everything and obedience nothing. The result among religious persons is moral weakness, spiritual blindness and a slow but constant drift away from New Testament Christianity.

Our Lord made it very plain that spiritual truth cannot be understood until the heart has made a full committal to it. "If any man will do his will, he shall know of the doctrine" (John 7:17). The *willing* and the *doing* (or at least the willingness to do) come before the *knowing*. Truth is a strict master and demands obedience before it will unveil its riches to the seeking soul.

For those who want chapter and verse here are a few and there are plenty more: Matthew 7:21; John 14:21; First John 2:4, 3:24, 5:2; First Peter 1:2; James 2:14-26; Romans 1:5 and Acts 5:32.

To sum it up, saving faith is impossible without willing obedience. To try to have one without the other is to be not a Christian, but a student of Christianity merely.

●

If the world and you are as great friends as ever you were I shall not believe that you are joined with Christ.
—SAMUEL RUTHERFORD.

The Lord's Prayer

By JEAN NICOLAS GROU

If we really pray the Lord's prayer we must first of all give ourselves to God in full consecration . . .

UR Lord Jesus Christ taught with s own mouth the prayer that each ristian should address to God, and comprehends all the requests t should be offered. There are few people who do not say it least twice a day, morning and ning. But do they understand Do they offer it from the bottom their hearts? Do they put into ctice what it contains? They are y few who do so, because they st be entirely given to God to lerstand, enjoy and practice this yer.

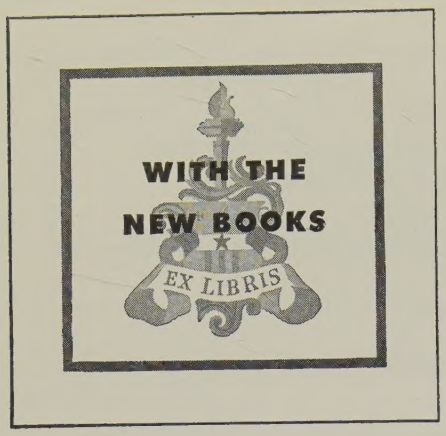
an we call God by the name of *Father,* can we experience in hearts the feelings that that name uld raise within us, can we con- t ourselves as a child should ard such a Father, if we are not lly devoted to Him? Let us gh well all the qualities, all the ms belonging to this title of ner in connection with God; let weigh well all the duties which ect, love, gratitude and depend- upon Him impose on us as His tures and as His children by otion, and let us judge for our- es if it is not the first and most spensable of all our obligations ive Him our hearts irrevocably. e pray Him first of all that *His e may be hallowed;* that is to that all the glory due to this ineffable name may be rendered to Him. And rendered by whom? By all intelligent creatures, and chiefly by ourselves. All our life ought to be nothing less than a continual hallowing of the name of God and a continual desire that it may be hallowed by other men. Zeal for His glory ought to burn within us, ought to consume us unceasingly, when we see the many outrages dishonoring that name.

The gift of our heart is the only thing which can form for us such desires; and if so few Christians have them, it is because there are so very few who have sincerely given Him their hearts. What is the glory that God expects from us? That He may be loved by us in all things and beyond all things. "By love alone can we give honor to God," said St. Augustine. All His commandments are related to and contained in love. And what is love if not the gift of the heart and the consequences of this gift?

Secondly, we pray that *His kingdom may come.* What kingdom, if not that of love? And where does God wish to establish it, if not in our hearts? This kingdom reaches its perfection in heaven but it must be begun on earth. And how can it begin in each of us otherwise than by the gift of our hearts? God only reigns in us in proportion as He is the Master of our wills; and He can govern our affections only when they are focused in one, which is love, and of which He is the object. His kingdom is established only by the destruction of self-love, His chief enemy; and only by giving our hearts to God without reserve can we effectually resolve the entire banishment of self-love, both by our own efforts seconded by grace and by consenting that God Himself shall deal the last blows to His enemy.

Finally, we pray that the *will of God may be done on earth as it is in heaven.* Is not that to ask, though in other terms, that our hearts may be as perfectly His as the hearts of the blessed? that we may offer no more resistance than they do to anything that is of His good pleasure? that we may bring the same zeal, the same obedience, the same unselfishness to the execution of each indication of His will? If we cannot feel all this when we make this request, it is evident that we are not fulfilling the intention of Jesus Christ and that we are not praying to our Heavenly Father as we ought to pray. We speak the words, but the heart does not dictate them; and how can they come forth from

(Continued on page 15)



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A Verbal Scalpel

A REVIEW BY C. E. NOTSON

Disciples Indeed, by Oswald Chambers. Marshall, Morgan & Scott, Ltd., London. Christian Literature Crusade, Fort Washington, Pa., U.S.A. 90 pages, $1.25.

Many of Oswald Chambers' talks were delivered to soldiers and had for their objective the spiritual healing of men whose minds and hearts had been "seared by the sordid side of war." That partly accounts for the rugged incisiveness of his language. Affected niceties of ministerial speech have little appeal to men just back for a respite from scenes of carnage and from looking into the face of death. Samuel Zwemer wrote of Chambers' "wonderful insight into the real mind of the soldier, his hatred of all shams, and his desire to get to grips with each individual in the very heart of the battlefield, viz., his own will."

The last two years of his life (1915-17) were spent in Egypt among British troops. It was not until after this period that serious attention was given to publishing his messages. An association was formed for this purpose, and from the wealth of material preserved by Mrs. Chambers, who had always made full shorthand notes when he spoke, new books still are being published under his name. The most recent is *Disciples Indeed.*

When he delivered these messages Chambers obviously did not have in mind exposing the weakness of evangelical Christianity of this day, but had he been aiming to do so he could scarcely have done it better. The effect is as though a skillful physician were laying bare the diseased condition and applying the remedy.

Not a few thoughtful leaders in the church are expressing deep concern at the shallowness of what is currently passing for Christian profession. They will welcome this little book and will promote its wide distribution. Young people in particular will appreciate it for they are puzzled by receiving, in reply to their questioning, answers which often leave a wide gap between beliefs professed by Christians and actions that are not consistent with them. Chambers understood young people. Four and a half years before going to Egypt he was principal and teacher in a Bible training college.

This pocket-size manual of discipleship is full of statements so contrary to ideas commonly held by Christians today that they fairly explode in the face of the reader. Here are some samples:

"Beware of worshiping Jesus as the Son of God, and professing your faith in Him as the Saviour of the world, while you blaspheme Him by the complete evidence in your daily life that He is powerless to do anything in and through you."

"The modern Pharisee is the one who pretends to be the publican—'Oh, I would never call myself a saint!' Exaggerated self-depreciation and exaggerated conceit are both diseased."

"The curse of modern Christian work is the determination to preserve itself."

"Overmuch organization in Christian work is always in danger of killing God-born originality; it keeps us conservative, makes our hands feeble. A false artificial flow of progress swamps true devotion to Jesus."

"Whenever an organization begins to be conscious of itself its spiritual power goes because it is living for its own propaganda. Movements which were started by the Spirit of God have crystallized into something God has had to blight because the golden rule for spiritual work has been departed from. (See John 12:24.)"

"The demand for inspiration is the measure of our laziness. Do the things that don't come by inspiration."

"The lives that are getting stronger are lives in the desert, deep-rooted in God; they always remind you of God whenever you come in contact with them."

"Belief is a wholesale committal; it means making things inevitable, cutting off every possible retreat. Belief is as irrevocable as bereavement."

"We are not sent to specialize in doctrine, but to lift up Jesus, and He will do the work of saving and sanctifying souls. When we become doctrine-mongers God's power is not known, only the passionateness of an individual appeal."

"Don't run away with the idea that everything that runs contrary to you complacent scheme of things is of th devil."

"Get into the habit of chasing you self out of the sickly morbid exper ences that are not based on havin been with Jesus; they are not onl valueless, but excessively dangerous

"Never try to make people agre with your point of view; begin th ministry of intercession. . . . Remem ber First John 5:16."

"If there is to be another revival will be through the readjustment o those of us on the inside who ca ourselves Christians."

This is definitely not a book fo people who want to be comforted wit smooth sayings and who prefer th sincere milk of the Word served them in bottles warmed to pamp their individual predilections. Matur Christians, seasoned veterans of spiri ual battles, able to take strong mea will relish it.

Notices of new books in this seri and copies of releases will be sen to anyone who requests them an sends his name and address Oswald Chambers Publications Asso ciation, "Zeitoun," 19 Woodmanstern Road, Coulsdon, Surrey, England.

In Brief

Seven Words of Love, by G. Hall Todd Baker Book House, Grand Rapid Mich. 71 pages, $1.50.

These are brief thought-provoki meditations on the seven words fro the cross by the man who succeed Dr. Clarence Macartney in Arch Stre Presbyterian Church in Philadelphia.

VOLUME 91 NUMBER 44

the Alliance Weekly

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Entered as second-class matter at the Post Of at Harrisburg, Pa. Published weekly by Christ Publications, Inc.

Subscriptions: United States and Can $2.00; Foreign, $2.75. Address correspond on editorial matters to THE ALLIANCE WEE 260 W. 44th St., New York 36, N. Y.; regar subscriptions, Third and Reily Sts., Harrisb Pa.

When requesting change of address kindly both old and new address to insure pr mailing. *(Printed in U. S.*

Searching the Scriptures

If the Bible is used as a source from which we select the pieces for our pet doctrinal jigsaw puzzle, it is not being rightly handled

By L. JAY MAPSTONE

A JEWISH mob was once intent upon spilling the blood of their Messiah because His actions did not harmonize with their preconceived notions about Sabbath worship. Christ replied to the mob, saying, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life."

The crowd that was rebuked by these words possessed every natural privilege as far as religion was concerned. Access to the Holy Scriptures was theirs by heritage. Every word concerning the coming Messiah which had been written was at their fingertips. Standing before them was the Saviour Himself. They had the witness of the prophets, the witness of John and the witness of Christ and His works; and if this were not enough, God the Father had Himself borne witness to His Son at the baptismal service in the River Jordan. Still they believed not.

In contrast to these men other searchers of the Scriptures are mentioned in the seventeenth chapter of Acts. Paul and Silas had preached the gospel in Thessalonica but were forced out by unbelieving Jews. They fled by night to Berea. Upon hearing the Word proclaimed the Bereans searched the Scriptures to see if what they heard was true. Their minds were ready and open to receive truth. Many of them believed.

These incidents illustrate two ways of approaching divine truth. In the first case the crowd had already decided what they wanted the Scriptures to say, and in spite of overwhelming evidence to the contrary they stuck to their own stubborn interpretation. The Bereans examined the Scriptures to see if they supported the things which were spoken to them by Paul and Silas.

These two approaches may be classified as subjective and objective, subjective being the approach of a mind that is made up. In this case the Scripture is used merely to establish a proposition which has already hardened like cement in the mind. In the objective approach the mind is ready to receive every imprint which Scripture can make upon it concerning any given proposition, allowing the Scriptures to interpret the proposition, rather than the proposition interpreting the Scriptures.

When the Spirit-illuminated Word penetrates our hearts like a deep X ray burning out the cancer of unbelief, then it is doing its work. But if it becomes a source from which we select the pieces for our pet doctrinal jigsaw puzzle, it is not being rightly handled.

Far too often men invade the sacred pages of the Bible with the unholy motive of gaining support for a position rather than searching its pages with all readiness of mind as did the Bereans. Coming in this attitude they see only what they want to see and exclude all else. The drawbridges to the castles of their minds swing up and any new messages of truth must storm the walls to gain entrance.

That this is a common way of thinking can be readily seen simply by asking almost any Christian to what group or organization he belongs. If you are at all familiar with the group you can usually know what he believes as soon as he replies. A subjective approach to truth such as this perpetuates a given creed or doctrine, even a false one, almost as rigidly as a papal decretal. Many evangelical Christian groups today are identified more easily by their zeal in maintaining a doctrinal peculiarity than by their pure faith, Christian character and unfeigned love.

As a result of this type of thinking we have biases in Christian circles which we could better do without. Even though the Scriptures may be blessedly nonpartisan on certain topics, predetermined thinking continues to wrest them in attempts to show that they are partisan. There are earnest Christians who insist that a true Christian must be Calvinistic in doctrine. Others feel that to accept any theological position other than the Arminian is to embrace error. Ecstatic utterance is an essential experience according to some. Others shun such manifestations as a delusion. Men who question the teaching of a pretribulation rapture of the saints are called "modernists" even though they believe firmly in the premillenial return of Jesus Christ.

There is no panacea for doctrinal disagreements, but the Word would be like honey in our mouths if we would bring to it an open, submissive mind which asks nothing more than to be taught in the way and to be led in the paths of righteousness for His name's sake. That attitude places us on safe ground for the structure of all our thinking. Every extremity will be delicately

Mr. Mapstone is assistant pastor of Delta Tabernacle, Hamilton, Ont., Canada.

counterbalanced by the Scriptures if the Word is viewed with an open mind. If we handle God's Word with any other motive than that of letting it, by the illumination of the Holy Spirit, teach us the things of Christ, we commit an injustice against that which God has magnified. While the Bible reveals a sovereign God it also reveals by its commands and entreaties that God expects His children freely to choose Him as Lord. While every hope and encouragement is offered to the weak brother in Christ, there are stern and solemn warnings that the consequences of sin are as certain for the Christian as for the non-Christian. The gift of tongues may be abused, but there is still an injunction against forbidding to speak in tongues. No doctrine should be shielded from any searching re-examination that is faithful to the Word of God.

If we have been honest with God and with ourselves until the present, there is no need to throw out everything we believe and start from scratch. In most cases we would wind up just where we were before. But sore points of doctrine which, like a stubbed toe, we try to protect and fondly cherish, ought to be examined more closely to see if they really are consistent with the whole body of Christian truth.

Our forefathers in the faith died for this very right to examine the Scriptures with an open mind. Should we deny ourselves the same right? We ought also to let the Word of God search us and reveal to us God's mind under the illumination of the Holy Spirit. ◆ ◆ ◆

How to Stretch Your Campaign Dollars

ALLIANCE WEEKLY SUBSCRIPTION CAMPAIGN, OCTOBER 21–DECEMBER 2

Gift subscriptions compose an important part of the circulation increase achieved each year during THE ALLIANCE WEEKLY Subscription Campaign. A great many readers subscribe for friends and relatives hoping that they will also appreciate reading the messages they themselves enjoy. A good percentage of them do and later become regular subscribers; but some do not and for a year the copies they receive are wasted.

A good way to make sure the WEEKLY will be warmly received is this: Mail your friends a sample copy in a large (No. 10) envelope. (They fit perfectly when folded like a letter.) Enclose a newsy letter in which you take some space to tell why you like the WEEKLY, calling special attention to an article in the copy you are sending. Then offer to pay half the subscription price for the friend who will send you a dollar for the other half.

Cost of publishing the WEEKLY is already greater than the subscription price. That rules out our publishing house making special offers at reduced prices. By undertaking to contact people you know ought to be interested you personally give them the advantage of a special introductory offer. You stretch your dollars because you can send the WEEKLY to twice as many people as you could if you were to pay the full subscription price for them. Best of all, you make an investment in missions, for readers of the WEEKLY often become consistent supporters of missions.

This suggestion cannot take the place of those subscriptions which you wish to present as special Christmas gifts, but is intended to help you reach a larger number of people where your aim is to share with them a discovery which adds zest to your own spiritual life.

Giving your subscription through your local church during the Campaign will help to put your church nearer the top of the list. And may we remind you—subscriptions renewed during the Campaign will add to the total even though the expiration date of the present subscription falls at a later time.

Extending the circulation of THE ALLIANCE WEEKLY is a spiritual ministry in which everyone may share. It's an investment for eternity.

Special Spiritual Privileges

By A. B. SIMPSON

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (JOHN 15:16).

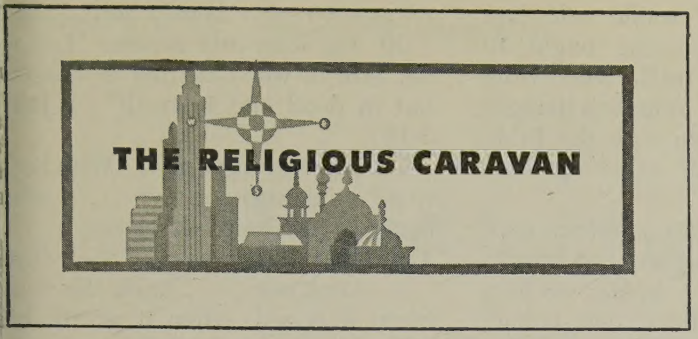
The Lord here ordains His disciples to a special ministry of prayer. It is a ministry of prevailing prayer and of power with God. It is a ministry lifted far above all our mere selfish needs and making us partners with the Lord Jesus Himself in His own greatest work of intercession.

Let us rise to our heavenly calling. Let us set ourselves apart, not merely to pray but to believe for answered prayer. Let us go into the presence of our King with the dignity, with the authority, with the confidence becoming so high a calling and so mighty an ordination.

In praying for a great revival let us not be too easily satisfied. Let us ask for great and mighty things. Let us pray for an uplift of the Church of God that will raise the standard of Christian faith and life to the very end of time; that will lead to a great evangelistic movement in every land to "prepare . . . the way of the Lord," and for such a consecration of gifts and the lives of the young as will lead to the most glorious missionary movement of the Christian dispensation.

In Acts 4:24-30 we read of the apostles going to "their own company" and offering to God a very remarkable prayer, namely, that He would meet the opposition of the enemy by a signal manifestation of His supernatural power.

It is our privilege, by God's grace and the enduement of the Spirit, to be a part of the special company of believers who recognize the supernatural gifts of the Spirit as still the heritage of the church. Why should we not therefore unite, when others are praying for a great revival, in asking for a special manifestation of the supernatural power of God in the bodies of men as a distinct witness for the Master? These special gifts of the Spirit have accompanied many of the great spiritual movements of the past and it would seem to be our privilege to look for the revelation of God's mighty hand among us who believe these things.



DAVID R. ENLOW, Editor

AT HOME

Baptists launch lay evangelism training program: Some three hundred Baptist churches in Massachusetts began a two-year training program in evangelism for laymen. Five regional gatherings of laymen and clergy were held in various parts of the state to get the program under way. At a meeting in Needham, Mass., Dr. Edwin H. Tuller, executive secretary of the Massachusetts Baptist Convention, said: "A trained, disciplined lay leadership in all church activities is crucial and indispensable to the development of an effective Christian strategy for our day."

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Canadians told of church building needs: The United Church of Canada was warned at Windsor, Ont., it will need at least 1,000 more churches and 500 more manses by 1975 to keep pace with the country's soaring population. Rev. M. C. MacDonald, Toronto, secretary of the board of home missions, told the denomination's General Council that if, as the experts predict, Canada's population rises by 10,000,000 in the next twenty years, the United Church faces "one of the greatest challenges in Christendom."

●

Protestant church for Manhattan housing project: Contracts for the construction of the first Protestant church to be built in a Manhattan housing project were signed at City Hall in New York with Mayor Robert F. Wagner as witness. They provide for the erection of a two-and-a-half-story modernistic building at a cost of about $360,000 for nondenominational DeWitt Church in the heart of the Baruch Houses, one of Manhattan's biggest low-cost housing developments on the lower East Side. It will be the first new Protestant church built in Manhattan in sixteen years.

ABROAD

Churchmen ask freedom in Spain and Greece: Religious freedom for Protestants in Spain and Greece was asked by the European Section of the World Alliance of Reformed Churches at a meeting in Emden, Germany. The delegates said it was "inadmissible" that in Spain "churches are being devastated or closed, Bibles confiscated, all evangelical schools prohibited, and the profession of the evangelical faith made impossible." They urged that the Roman Catholic Church take steps to assure that "these chains are removed."

Polish church returned to Lutherans: Poland's largest Lutheran church, Holy Trinity in Warsaw, is being returned to the control of church authorities by the Polish Communist government, it was announced in Geneva by Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation. Dr. Lund-Quist said he was notified of the development by Rev. Zygmunt Michelis, of Warsaw, a clergyman of the Evangelical Lutheran Church (Augsburg Confession) of Poland.

●

Mark 400th anniversary of Knox's Geneva ministry: Church of Scotland leaders and officials of the National Protestant Church of Geneva joined in a three-day celebration marking the 400th anniversary of the Geneva ministry of John Knox. The Scottish reformer studied and preached in that city in the sixteenth century and, with John Calvin and others, helped form what has become the Presbyterian family of churches.

MISSIONS

Warns missionaries to keep hands off politics: Indian Ambassador G. L. Mehta warned in Washington, D. C., that American missionaries should keep hands off domestic politics in India. The ambassador, addressing the annual fall workshop of the Washington Federation of Churches, said India considers Christianity an indigenous faith, with stature equal to any other, but added that efforts by missionaries to "traduce" the Hindu faith of the majority would lead to difficulty.

PEOPLE

Launches publicity course for church personnel: A course to improve publicity techniques of church personnel was launched at San Bernardino, Calif., by Lew Barrett, church editor of the San Bernardino *Sun-Telegram.* Eight years of handling religious publicity convinced Mr. Barrett that such a class was needed. Mr. Barrett, an active layman in The Christian and Missionary Alliance and a Religious News Service correspondent, first taught the course last fall at San Bernardino Valley College.

●

Morikawa named American Baptist evangelism director: Rev. Jitsuo Morikawa, pastor of First Baptist Church, Chicago, has been named director of evangelism by the American Baptist Convention. He will assume office November 1, succeeding Dr. Walter E. Woodbury.

THE PRESS

Cites safe driving as "good Christianity": Safe driving and "good Christianity" were linked as an antidote for the present wave of motor accidents and traffic deaths which are plaguing the nation. Writing in *Gospel Herald* (Sept. 4, 1956), J. Clyde Wheeler reminds Christians that it is part of an American's religious responsibility to be a "lifesaver." In the item Wheeler declared: "A person is at his best when he is truly concerned, not about himself, but about the other fellow. That is good Christianity and good Americanism."

ROBERT E. CUTBIRTH, Editor

Traffic Rules from the Book of Books

By DR. JAMES DeFOREST MURCH

It was a dangerous intersection. Three cars were involved. Had it not been for the coolheadedness and consideration of one driver there would have been terrible tragedy. That driver was a Christian. Afterwards he remarked, "I guess the Lord must have been in the back seat and I took orders!"

The fact is that Christians should be the best drivers. Conduct on the highways as well as everywhere else is based on character. Character is based on morals. Morals are based on religion.

The open road offers one of the best opportunities in our day and time for men and women to apply their Christian principles in practical matters. If we will drive like Christians our highways will be safer and the world will be a better place in which to live.

There are many books of traffic rules but I have never seen one based on the Word of Life. Of course the Bible was written long before automobiles were thought of. Jehu is the only Bible character who might qualify as a modern traffic hazard. Though thousands of years have passed since this king of Israel drove like mad we still say of speeders, "He drove like Jehu." But Bible truth and Bible principles have a strange relevance to man's doings regardless of the times in which he lives. Automobile traffic rules are no exception. Someone ought to compile a set of traffic rules from the Book of books. With this thought in mind I sat down with the Bible the other day and came up with these:

1. *Take God into consideration.* "(God) giveth to all life, and breath, and all things; . . . in him we live, and move, and have our being" (Acts 17:25, 28).

2. *Pray for help.* "The hand of our God is upon all them for good that seek him" (Ezra 8:22). "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). "Pray without ceasing" (1 Thess. 5:17).

3. *Obey the law.* "Whoso keepeth the law is a wise son" (Prov. 28:7). "Submit yourselves to every ordinance of man for the Lord's sake" (1 Pet. 2:13).

4. *Stop, look and listen.* "The hearing ear, and the seeing eye, the Lord hath made even both of them. . . . Wait on the Lord, and he shall save thee" (Prov. 20:12, 22).

5. *Keep your mind on your business.* "A double minded man is unstable in all his ways" (James 1:8).

6. *Be responsible.* "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1).

7. *Set a good example.* "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

8. *Look out for others.* "Let no man seek his own, but each his neighbor's good" (1 Cor. 10:24, A.S.V.).

9. *Be courteous and kind.* "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3, 4). "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

10. *Put love into action.* "Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18).

11. *Shun strong drink.* "Who hath woe? who hath sorrow? . . . who hath wounds without cause? . . . They that tarry long at the wine . . . Look not . . . upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32).

12. *"Thou shalt not kill"* (Ex. 20:13). "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

Youth Week Mail Bag

South of the Border

We celebrated Youth Week in Mexico City September 16 to 23, a week of national holidays. All the suggested ideas were used.

One night our group called at ten homes where we sang choruses and had prayer. Afterwards the young people came to our home for games and refreshments. The missionary night theme was "Voices in the Dark," a program with messages from famous missionaries, ending with a "Voice from Mexico" which called for evangelism among their own friends. This resulted in their giving out 383 tracts.

Friday was decision night for both salvation and consecration. We believe five were really saved and nearly all responded to the call for consecration. On Saturday night we had a banquet, something new to these young people. As a result of these activities a choir has been formed which we expect to use every week in the church services.

This group was begun last February with about six young people and by summer, as they invited their friends, we had about twelve. During Youth Week we averaged twenty-three, with thirty at the banquet. This group is so new in the Lord that we request your prayers for them and for us in guiding them.—MRS. RUTH SALVADOR.

Have you sent in your report of Youth Week activities?

ie meaning of the gospel is best understood
hen it is seen in the lives of such men as this

A God-fearing Groceryman

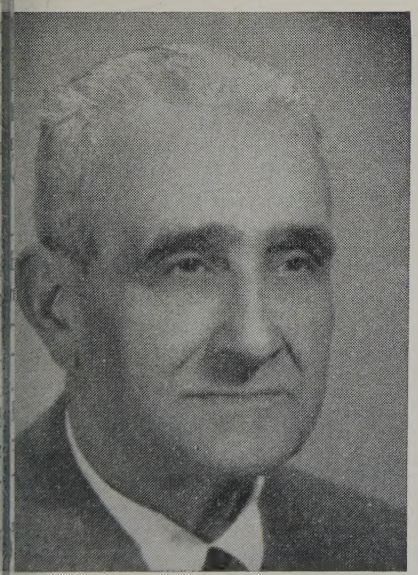
By MRS. SAMUEL G. BARNES

'ON Vicente Donadio, treasurer
· The Christian and Missionary
liance churches in Argentina, has
ed this office for thirty years. Until
e last few years most church or-
nizations in Argentina depended
on missionaries to take this re-
nsibility. Señor Donadio not only
s occupied an unusual position but
s done the work unusually well.
no time has he received any
ancial remuneration for this serv-
, although it has been necessary
ch of this time for him to pay a
kkeeper to handle the accounts
his own business.

At the age of fifteen Donadio
ne from Italy with his parents
o hoped to find a better liveli-
od in this part of America. With
seven brothers and sisters he
ed with his parents in the city of
ul.

At that time no mission was work-
in Azul. The Salvation Army
d been forced to leave after at-
pting to establish a center there.
bs had even thrown rocks at

Don Vicente Donadio



them. About that time Dr. A. B. Simpson visited the city on his tour of South America and was of the opinion that it ought to be included as part of the Alliance responsibility. When The Christian and Missionary Alliance entered Azul a little later the missionaries also met with violence of the same kind but were able to remain.

The Donadio family had not heard the gospel message before but in the very first meetings a sister and a cousin of Don Vicente were saved. This sister urged her brother to attend the meetings, and to please her he did. He was gripped with the message and when he returned home he could not sleep. He was unable to rest until he surrendered his heart to the Lord.

Donadio's first business venture was operating a cab. Horse-drawn hacks of that kind are still in use but they have been almost completely replaced by motor taxis. Soon after he was saved Donadio sold his horse and cab to set up a grocery business. A small booth or stall of that kind is called a *puesto*. A cheap curtain served as a partition between the booth and the living quarters.

When Mr. Barnes and I arrived in Azul to open the Bible school in the early part of 1922, the first believer we met was Señor Donadio. By this time there were a number who had been saved but very few of them attended the morning worship services on Sunday. They were too busy. Women had their washing or ironing to do and the preparation of the midday meal occupied much time. The men depended upon Sunday for doing the odd jobs which they had no time for during the week.

Señor Donadio followed the custom of others and kept his store open on Sundays too. The idea of closing his place of business on the Lord's Day was entirely new to him, and when it was mentioned he asked for a personal interview with Mr. Barnes. He arrived at the appointed time, carrying a large Bible under his arm. This big Bible was a possession of which he was very proud and he always carried it when he attended a service. All one afternoon he and Mr. Barnes leafed through the Bible, reading passages that had a bearing on the proper use of the Lord's Day. Convinced by what he read, Donadio has walked in the light of it ever since.

A message on honoring the Lord by giving tithes and offerings in support of His work resulted in his asking for another interview. Again he opened his heart to the truth and began to put it into practice immediately. Soon after that the little grocery business began to grow until it was necessary to find a larger place. The building which he was able to buy was centrally located and there was ample room for living quarters as well as for the expanding supplies of stock.

In Argentina practically all grocery stores sell alcoholic drinks as well as smoking tobacco. Donadio took a firm stand against selling either one. That was just before the depression. During that testing time everyone expected him to fail. Custom and tradition were against him as well as the financial difficulties everyone was facing. The other grocerymen watched Donadio to see how he would fare.

At the close of the most critical year of the depression Donadio was the only groceryman whose business showed a profit. Many strict members of the Roman Catholic Church traded with him regularly because

they had learned that he could be trusted. His success made a deep impression upon his fellow businessmen, who were beginning to believe, as did enemies of the prophet Daniel, that it pays to serve the living God. One groceryman even came to the Bible school to make a contribution.

A struggle was still going on within Donadio's heart. God was dealing with him about a complete surrender of his will; he saw that he ought to be filled with the Holy Spirit. Again he brought his big Bible and asked for help in searching the Scriptures. He wanted all the Lord had for him. On that occasion as he committed himself to God's complete control he realized that Jesus had become his Sanctifier.

People sensed that a change had taken place in Donadio. Soon after this he went to the outskirts of the city to attend a service in a home. Two young men who were standing near the entrance when he passed had been heard debating the meaning of the gospel. After he entered, one of them pointed after him and said to his companion, "There goes the gospel."

Recently we were called to the Donadio home. His wife who has cancer was not expected to live through the night. She was in a state of coma from which the doctor did not expect her to awaken. For three days and nights she lay unconscious. I sat for hours by her side. Donadio was never away from her room for more than a few moments at a time.

After three days she stirred, opened her eyes and asked for food. The doctor was amazed and said, "She is a resurrected woman. I'll not predict again how long she may live. Her faith is most extraordinary." It was not until two weeks later that she learned how ill she had been. She thought she had been asleep. She is able to be about and is getting along fine. As I write this the Donadio family is planning a meeting in their home to celebrate this remarkable event and to be a testimony to the neighbors. They are all talking about the wonder of Mrs. Donadio's having "come back from the dead."

Is it any wonder that the church in Azul has been fully self-supporting for many years and has gone ahead without Mission sponsorship? Such leaders as Señor Donadio are true stewards being used of God in bringing the truth to hungry hearts.

A Cargo of Death

By MRS. J. S. SWIFT, *Peru*

To the dangers of the trails in Peru we have become accustomed. The only way to reach isolated towns in the Andes mountains is to spend hours and days traveling narrow winding roads on horse or muleback. In many places the road will be but a ledge, below which the mountain drops away precipitously. At points where travelers have slipped and fallen to their death, crosses have b set up as a warning to proceed v extreme care.

Such dangers still seemed far a when we boarded the ship in Angeles which brought us back Peru after our furlough. We pected to relax for a three we voyage without having to rush worry. The pleasant time we an pated, however, could have b spoiled for us had we not kn that our sailing for Peru was in ke ing with God's will for us. We w told that eight hundred and twe six tons of explosives had b stowed in the holds of the shi part of the cargo.

As we had opportunity we sp to officers of the ship about t need of being ready to meet Lord. They were not interested knowing of salvation through f in Christ. Apparently the dange being ushered suddenly out of life meant nothing to them.

At several ports along the c of Central and South America ship unloaded explosives and o cargo. At Buenaventura, Colom I recall how our ship was anch in the middle of the harbor, far f the docks, as a precaution. Mos the night the cranes were kept b lifting boxes of explosives over side and into lighters. We not like to think of what might h pen if someone made a careless

Little did we realize that t very explosives would cause g disaster and spread ruin, heart and death in one of the citie Colombia. Shortly after our ar in Peru we heard the stunning n Seven trucks loaded with that d mite had exploded, killing m than one thousand people in (THE ALLIANCE WEEKLY, Sept 1956). Probably none of those p ple had any idea of their dan Swiftly and without warning t lives were snuffed out.

Had they known, would they h repented or would they have b like the ship's officers who k their danger and yet turned a ear to the message of salvat What peace have the children God who have turned unto Saviour and have the assurance He forgives their sin! Sudden d from known or hidden sources h for them no terrors.

The Argentine workers during the visit of the Area Secretary, Rev. George S. Constance (third from left, front row)

G. S. CONSTANCE

CLIFFORD E. HARROD, Reporter

ews reports may be sent direct to Rev. C. E. rod, The Christian and Missionary Alliance rch, East and Lane Streets, Raleigh, N. C.

the Fields

. and Mrs. Franklin M. Ballard l daughter Clela sailed from New eans October 15, returning to nch West Africa for their sixth term. y first went to the field in 1928. y will be stationed at Sangha, in French Soudan. Their son, Lyn, ttending Nyack Missionary College; r elder daughter, Patricia, is mak- her home in Williamsport, Pa.

ev. and Mrs. R. Benjamin Karcesky children, Lydia and Naomi, sailed a New York October 16. They are ointed to the Baliem Valley, New nea. They are graduates of Nyack sionary College and have served the nce church in Kingfisher, Okla. Karcesky's home church is in Fay- City, Pa., and Mrs. Karcesky is the Alliance church in Elizabeth, . They have had special training nguistics.

Furlough

and Mrs. Enos R. Hess arrived in York October 9 from Congo. Mr. s first went to the field in 1911, Mrs. Hess in 1920. They were oned at Banga during this term.

riages

October 13 Miss Etta Whitney, er missionary to China, was mar- to Mr. I. Franklin Clark, in South- on, N. Y.

the Lord

Roland D. Sherwood went to be the Lord September 21, 1956, at ge of fifty. A graduate of Nyack onary College, Mr. Sherwood was ned to the ministry in 1948. He d churches in Peekskill and Sala- a, N. Y.; Houlton and Bangor,

e funeral, held in Brewer, Me., conducted by Rev. Ernest J. Bailey, ict Superintendent, with Rev. ey Harding, Portland, Me., and Martin Smith, Auburn, Me., as- g.

is survived by his wife, Bertha Bulens Sherwood; five sons, Harold, Roland, Jr., Alton, Arthur and David; and a daughter, Nancy.

Mrs. J. E. Jaderquist passed away in Manhasset, N. Y., on October 2. She was in her eighty-fifth year.

Mrs. Jaderquist attended both Moody Bible Institute in Chicago and The Missionary Training Institute at Nyack, N. Y., to prepare for Christian service. Before her marriage she assisted in the beginnings of the C. & M. A. church in Altoona, Pa., and was honored at their fiftieth anniversary. In 1900 she married Dr. Jaderquist and together they pioneered in three Alliance pastorates, Syracuse and Buffalo, N. Y., and Oakland, Calif., before moving to the Nyack hillside. In later years their ministry continued at Moody Bible Institute, Gordon College, the Bible Institute of Los Angeles and the Bible House of Los Angeles.

For the ten years since her husband's death, she has made her home with her younger daughter, Beth, Mrs. Wallace Paddon, at Manhasset, N. Y. Another daughter, Helen, Mrs. Merrill C. Tenney, lives in Wheaton, Ill.

Mrs. Jaderquist will be remembered for her gracious and generous hospitality, her wise Christian counsel and her inspiring teaching of the Bible in word and example.

The New Generation

To Rev. and Mrs. John Becker, Manchester, N. H., a daughter, Dale Faith, on September 28.

To Mr. and Mrs. George McNeel, Wardensville, W. Va., a son, Donald George, on August 16.

To Rev. and Mrs. Clifford E. Harrod, Raleigh, N. C., a daughter, Karen Sue, on September 28.

Available for Services

Rev. John Nevius writes: "After having a pastorate for more than three years, I am returning to the evangelistic field of ministry. Any who desire to contact me for services may write to Box 229, Vermilion, Ohio."

Hagerstown Revival Profitable

Rev. James D. Steele, pastor of the Alliance church at Hagerstown, Md., reports a very profitable revival campaign held recently with Rev. H. P. Rankin. "The church here has been helped in a very real way and we praise God for His unusual presence and working in these meetings," the pastor writes.

Twofold Emphasis in Philipsburg Meetings

Rev. Roland M. Gray, Sr., presented a twofold emphasis in special meetings held September 2 to 16 in Philipsburg, Pa. The necessity of the Spirit-filled life was emphasized during the first week, while the second week was devoted to soul-stirring and fruitful evangelistic messages. The pastor, Rev. George Jones, Jr., writes that more than forty persons responded, seeking salvation, sanctification or healing for the body. Each Sunday afternoon a special healing service was held and God graciously honored the clear presentation of His Word.

Prophetic Conference at Stratton, Nebr.

God used the prophetic conference recently held by Rev. Robert E. McKinney, Denver, Colo., in The Christian Union Church, Stratton, Nebr., to search and refresh the hearts of His own people. Mr. Edward Masters, pastor, reports "a real work of God's grace in the hearts of Christians and a few who found Jesus Christ as Saviour."

Missionary-Evangelistic Crusade Held

"Missions at Home—Evangelism Abroad" was the theme of a week of special services recently held by the Kensington Christian and Missionary Alliance Church, Buffalo, N. Y. Rev. Otto F. Schenk, of Olean, N. Y., was the evangelist and missionaries were Rev. Kenneth Opperman, Peru; Miss Ruby Brown, French West Africa, and Rev. H. R. Cowles, Philippines.

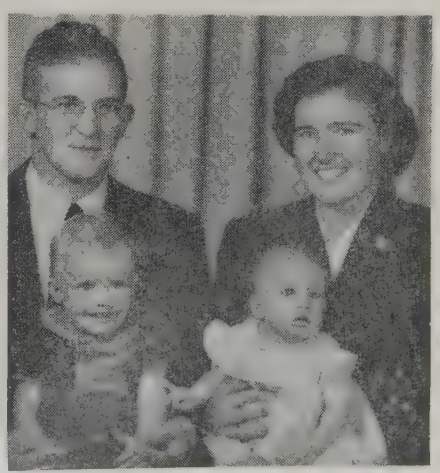
Writes the pastor, Rev. Charles Droppa, "Attendance was most gratifying nightly and our missionary pledge reached an all-time high of $8,359 on the closing day of the convention." Receipts for foreign missions during the year are expected to reach $9,500, an increase of $1,500 over last year. This church has shown a gradual increase from 1949 when the pledge was $4,648. It is interesting to note that the highest pledges came during the period when the new church was under construction.

Kensington Church has set a goal of 300 subscriptions during the ALLIANCE WEEKLY Subscription Campaign for 1956. Last year it reported 181, an increase of 50 from the previous year.

Eastern District Reports Progress

"Not somehow but triumphantly" is the way the 1956 Eastern District and Prayer Conference closed on Friday, September 21, in Allentown, Pa., after the delegates had heard reports of

Rev. and Mrs. R. B. Karcesky and family
New Guinea



progress in all areas. Sharing the spiritual ministry were Rev. Paris W. Reidhead, New York, N. Y., Rev. Robert W. Battles, Orlando, Fla., and Rev. Joel W. McGarvey, Superintendent.

As conference opened there was a definite seeking of the mind of God, preparing the way for what some considered to be one of the most inspiring conferences ever held in the district.

Reports revealed that four new churches were opened last year, giving the district 88 churches with real-estate assets of $2,350,364. Membership in these churches is about 4,000, with another 2,000 adherents. There were 200 baptisms and over 600 reported conversions; over 100 evangelistic campaigns were held. The women's missionary prayer bands report 584 members; AYF membership is 1,630; Sunday schools claim 9,414 enrolled, while 2,243 attended vacation Bible schools last year.

The conference closed with an ordination service when Mr. Edwin Tucker, of Hawstone, Pa., and Mr. Edwin Cummins, of Philadelphia, Pa., were officially ordained to the Christian ministry.

Savannah Church Given Oil Painting

Miss Alberta Barber, noted Savannah, Ga., artist and business woman, recently donated to The Christian and Missionary Alliance Church of that city a beautiful oil painting depicting the baptism of Jesus Christ. The painting, which has been hung over the baptistry, was dedicated in the evening service on September 23. In her presentation, the artist related how she had been converted through the "Radio Revival" broadcast, conducted by the church for more than a decade.

The pastor, Rev. R. Mills Gray, writes of the continued blessing of God which rests upon this congregation. Many new families have recently come into the church. The pastor is active in the radio and television ministries provided in the city and attributes much of the progress of the church to contacts made in this manner.

"Deliverance Crusade" Held at Sidney, N. Y.

Unusual spiritual results were seen in a campaign designated as a "Deliverance Crusade" at Sidney, N. Y., with Rev. William H. Lewellen, Clymer, N. Y., as the evangelist. The pastor, Rev. Robert H. Marshall, reports that at the close of every service there were those who sought the Lord for help, some coming for salvation and others for the rededication of their lives. Still others received a definite physical touch as the result of prayer. Among others healed was an eighteen-year-old girl who was delivered from deafness.

Peace River Area Refreshed by Campaigns

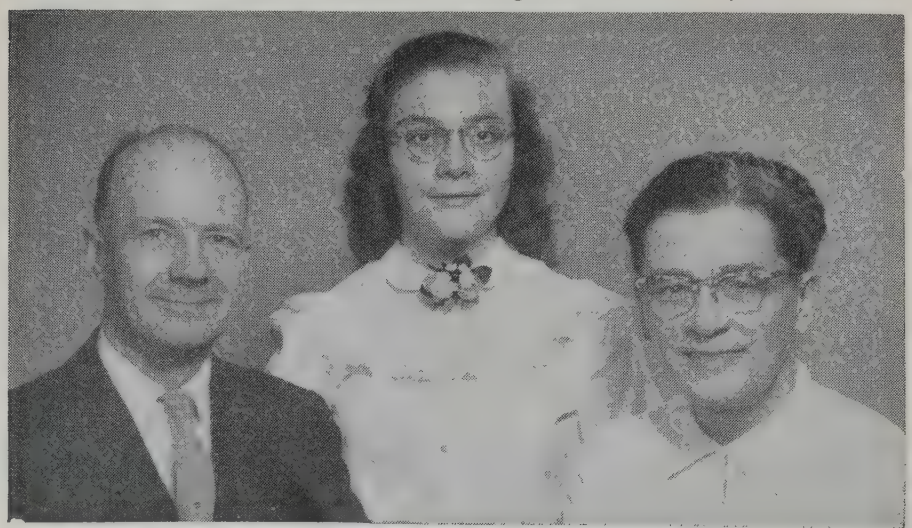
Rev. Roland M. Gray, Sr., ministered to the spiritual refreshing of several churches of the Peace River area of the Western Canadian District through the summer, closing recently at Fort St. John, B. C.

In the Fort St. John campaign, many persons sought the Lord for salvation; others came forward to seek the infilling of the Holy Spirit and many to trust the Lord for physical healing. Especially refreshed were the young people of the church who immediately moved out to conduct Saturday night street services. Rev. D. G. Sanders is the pastor.

New Work in Hawaii

On October 1 three Alliance families met for their first cottage prayer meeting in Honolulu. A "fund for Hawaii" has been started and steps are being taken to begin a work there. The leaders of the group are interested in contacting persons in Hawaii who would be interested in this pioneer project. Please send names and addresses to Mrs. E. L. Williams, 1117 Kapahulu Ave., Honolulu.

Rev. and Mrs. F. M. Ballard and daughter, French West Africa



Letters

The WEEKLY on the Air

Soon after the use I made over the ai
your editorial, "Only a Few Things Mat
(The Alliance Weekly, September
the following lines came in the mail:

"I would like you to know that I
never quite enjoyed, or agreed wit
sermon more than yours over the
radio station this morning."

The editor and staff of The Allia
Weekly are encouraged, I am sure
learning that their ministry reaches
many areas and into many homes. I
have used for the radio your incisive,
ring editorial messages of late on the
of the need of prophetic insight and
cernment. I am in full accord with
scriptural sanity reflected in your writ
I am deeply moved by your forceful
in behalf of Christian balance.

I hope you will not weary in "b
different." Micaiah (1 Kings 22), v
"different" from Ahab's prophets, "a
four hundred men" who had the appr
of base royalty, was consulted nonethe
He spoke as an oracle of God even th
he drew a blow on the cheek. The
did not return in peace. Micaiah
approved of God, who "cleared" His f
ful servant.

And today in reading the well-wr
tribute to the memory of Mrs. J. D.
liams (The Alliance Weekly, Oc
3) I was reminded of those two
people, Mr. and Mrs. Williams, wh
met on occasion in the Pacific North
I remember them as God-guided, g
graceful and genuine comrades in
gospel. God bless their memories.

May God continue to use you for
a time as this. May your Editorial
ever be clear and clean. We despe
need minority voices.—Leonard W. J
holm, *Pastor, Mission Covenant Ch
Thief River Falls, Minn.*

Missionary Treasury

* * * *

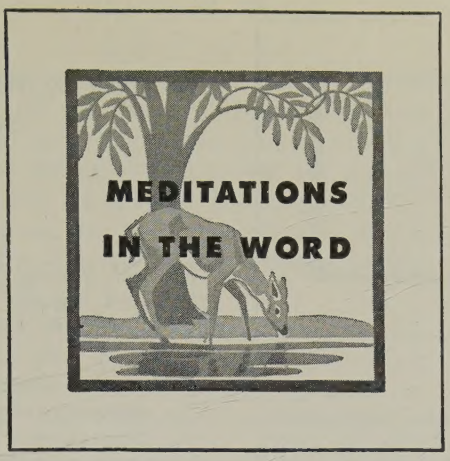
September, 1956

General Fund $210,9
Designated Specials 85,1

Gifts for the month of Septembe
covered by our receipts Nos. 124
13738 and 826 to 903. If you fail
receive a receipt for your contribu
please communicate with our au
Messrs. Lambrides & Lambrides, 220
42nd St., New York 36, N. Y.

All contributions should be desig
and addressed to the Treasurer, The
tian and Missionary Alliance, 260
44th St., New York 36, N. Y.

Bernard S.
Treasurer.



Compiled by EDITH M. BEYERLE

Sunday

ILY READING—Romans 4:13-22.
ILY TEXT—*"And being fully persuaded it, what he had promised, he was le also to perform"* (verse 21).

We are told that Abraham could k at his own body and consider it good as dead without being disuraged, because he was not looking himself but at the Almighty One. did not stagger at the promise, but od straight up, unbending beneath mighty load of blessing. Instead of owing weak he waxed strong in the th. He grew more robust the more fficulties became apparent, glorifying od through His very sufficiency and ing "fully persuaded" (as the Greek presses it) that He who had promised as not merely able but, as it literally eans, "abundantly able," munificently le, able with a limitless surplus of sources, infinitely able "to perform." e is the God of boundless resources. he only limit is in us. Our asking, ur thinking, our praying are too small; ur expectations are too limited.—A. B. IMPSON.

Monday

AILY READING—Luke 3:7-20.
AILY TEXT—*"He shall baptize you with ie Holy Ghost and with fire"* (verse 3).

What is consumed by this holy fire? nly the dross, only the carnal proensities. Peter in the fires of Pentecost st his man-fearing spirit; he was no nger a coward in the face of duty. ravely he stood and preached that onderful sermon of the second chapter f Acts, saying, "Jesus of Nazareth, a an approved of God, . . . ye have aken, and by wicked hands have crucied and slain." So mighty were his ords that three thousand were added the church that day. Ah, yes, Peter's owardice was consumed that day.

Though the way seems straight and narrow,
All I claimed was swept away;
My ambitions, plans, and wishes,
At my feet in ashes lay.

Then God's fire upon the altar
Of my heart was set aflame;
I shall never cease to praise Him,
Glory, glory to His name."
—C. J. HALLMAN.

Tuesday

DAILY READING—Psalm 23.
DAILY TEXT—*"He leadeth me beside the still waters"* (verse 2).

Are you weary with the day's toil? Are you hard pressed with the battle of life? Do your burdens seem greater than you can bear? Then let Him lead you into this quiet resting place which He has promised will be a habitation of His people, and you will be able to lie down in the strong, soft cradle of the everlasting arms. More than that, you will find that your covering is His feathers, your curtain His overshadowing wings, while your head will be pillowed by His dear hand. What rest is this! Just to cast all your care upon Him, knowing that He careth *instead* of you! Just to lean your utter weariness upon Him, being assured that His "grace is sufficient for thee"!—CHARYS E. BEGBIE.

Wednesday

DAILY READING—Hebrews 4:1-11.
DAILY TEXT—*"Let us labour therefore to enter into that rest"* (verse 11).

Resting on the faithfulness of Christ our Lord,
Resting on the fullness of His own sure Word,
Resting on His wisdom, on His love and power,
Resting on His covenant from hour to hour.

Resting in the fortress while the foe is nigh,
Resting in the lifeboat while the waves roll high,
Resting in His chariot for the swift, glad race,
Resting, always resting, in His boundless grace.
—FRANCES R. HAVERGAL.

Thursday

DAILY READING—1 Corinthians 12:18-27.
DAILY TEXT—*"Now ye are the body of Christ, and members in particular"* (verse 27).

People have varying ideas about the church. Some think of it as a place, some as an organization, some as a fellowship. The most amazing concept is that of the Body of Christ. As a body expresses the nature of the spirit which dwells within it, so the church is the visible expression of Christ in the world today. If men are to see Him through the life of the church, that life must in every way conform to Him—in love, in humility, in service, in purity, in selflessness. It is possible that the reason the church seems to make so little difference in the community today is that she has so identified herself with the world about her. The life of the church is tested only by Christ Himself. Every activity must express the purpose of Christ who was sent to preach Good News to the poor, to release captives, to give sight to the blind and to set at liberty those who are oppressed.—ANONYMOUS.

Friday

DAILY READING—John 7:14-25.
DAILY TEXT—*"If any man will do his will, he shall know of the doctrine"* (verse 17).

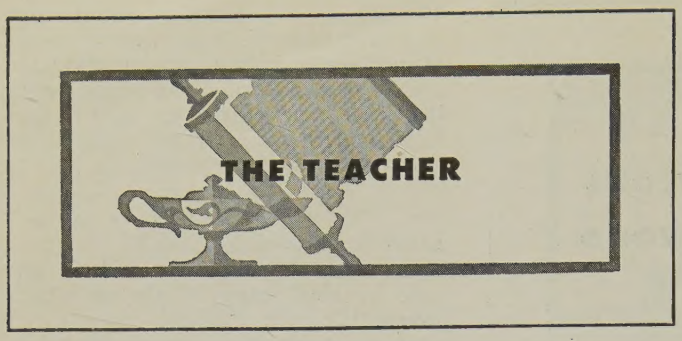
No one but Jesus could so aptly have struck at the very root of the difficulty in the minds of these unbelieving Jews and have laid bare their greatest fault —disobedience to the will of God. For so many centuries they had laid aside all semblance of obedience to the injunctions of God as given in "the law and the prophets" so that when the One came in fulfillment of both they were utterly ignorant of His identity. Hence, Jesus reproves them by making a most poignant statement, in effect saying, "When you get ready to mind God; when you come to the place of choosing to do His will at any cost, even though ignorant of it, then your spiritual eyes will be opened to the truth." It is sad that the same condition exists to this day. People are in the dark about truth as revealed in the Word of God for the simple reason that they do not care to obey it, and God does not waste His light on hearts that choose to remain in the dark.—PAMEII.

Saturday

DAILY READING—Isaiah 42:1-12.
DAILY TEXT—*"I am the Lord: that is my name: and my glory will I not give to another, neither my praise"* (verse 8).

On the fourth morning of a series of meetings an unusually large congregation had assembled. The people seemed tense and expectant. During the singing of the hymn immediately preceding my address an inner voice whispered to me: "The success of these meetings is phenomenal; it will make you widely known, not only in China, but throughout the world!" The human in me responded, and I experienced a momentary glow of satisfaction. Then immediately I saw that it was the evil one at work in his most insidious fashion, suggesting that I should divide the glory with the Lord Jesus Christ. Fighting the temptation down, I replied, "Satan, know once and for all that I am willing to become as the most insignificant atom floating through space, so long as my Master be glorified as He ought!"—DR. JONATHAN GOFORTH.

It's not too early to think of Christmas gifts—and a remembrance which will bring blessing the year round is THE ALLIANCE WEEKLY. *Subscribe through your local church during the Campaign: $2.00 per year; $2.75 foreign.*



By DON J. KENYON

SUNDAY SCHOOL LESSON—NOVEMBER 11, 195

The Lord's Requirements

Micah 4:1-5; 6:6-8

GOLDEN TEXT

"He hath shewed thee, O man, what is good; and what do the Lord require of thee, but to do justly, and to lo mercy, and to walk humbly with thy God?"—MICAH 6

BACKGROUND AND LESSON ORIENTATION

Micah, a worthy contemporary of Isaiah, was commissioned of God to cry out against the sins of both Israel and Judah during the declining years before the exile. He no doubt prophesied from the city of Jerusalem. Most of his message was directed against the moral corruption of the leadership of Israel. He boldly predicted the fall of Jerusalem as well as the fall of Samaria (3:12). He is both fearless and impartial. The prophecy is not only one of negative pronouncements against sin but contains some of the great Messianic utterances of the Old Testament comparable to those of Isaiah for beauty and hopefulness. The material selected for this week's lesson is unrivaled for its relevance to human need. It asks and answers one of the most vital questions in man's mind: what does God want in me?

CONTEXTUAL CONSIDERATIONS

The context of this lesson is indispensable in gaining a full grasp upon Micah's message. The entire precedin chapter is a scathing denunciation of the princes of Juda and their oppressive taxation which bled the spirit and lif from the people. This is followed by a sermon of contemp for priests who seem to have been indulging in the sam psychiatric formulas as today, pronouncing a synthetic bene diction of peace where there obviously was no peace. Micah God's messenger, finds his peace in hope. He looked for ward to the day of the Redeemer's coming. He could se nothing but calamity for his people because of their sins but beyond the exile is restoration and hope in the coming Christ. There is more than coincidental harmony betwee his situation and ours.

SIMPLIFIED OUTLINE

1. *The Triumphant Kingdom*—Micah 4:1, 2.
2. *The Reign of Peace*—Micah 4:3-5.
3. *The Subjects of the King*—Micah 6:6-8.

KEY WORD ANALYSIS

(1) "Come before the Lord" (6:6). The contrast between *katalabo* of the Greek and *kaphaph* of the Hebrew original is enlightening. In both cases the word suggests the desire to reach or to "come to meet" the Lord. This is equivalent to the New Testament term "access," as in Romans 5:2.

(2) "Walk humbly" (6:8). Again the Septuagint gives us a very vivid picture—*hetoimon einai tou poreuesthai* literally, *"ready to go with* the Lord thy God." Thus the humility of the King James Version is related strongly to submission and obedience. God wants men who are "minutemen" in His service. Kingdom emergencies do not allow time for "renewing our consecration."

COMMENTARY ON THE PRINTED TEXT

1. *The Triumphant Kingdom* (Mic. 4: 1, 2).

To understand fully this first unit of thought, one must regard it in its setting. Micah has given a picture of Jerusalem (Zion) as a plowed field and a heap of stones—lying in utter ruin (3:12). Even the Temple hill has been desecrated. But this is not the final picture. With Isaiah as well as Micah there was an inviolability, a permanence in the true Jerusalem. There was something about the city which will never die. Men can raze a city made with hands, but there is ever the city "which hath foundations, whose builder and maker is God."

Micah sees the indestructible temple of God as an eternal habitation of the Spirit (4:1, 2). His hope is in the spiritual Zion, the New Jerusalem. He sees it populated with redeemed men. He sees it as the seat of righteous government to which men are drawn by love. He sees it as a center of truth, whence God's Word shall not return void.

2. *The Reign of Peace* (Mic. 4:3-5).

This kingdom has a Ruler of absolute power and authority. There will be no further purpose or motive for warfare. Men will live in the era of genuine peace. Since this new era is one of true Christian education, there can be no subjects in the curriculum which deal with destruction or death. No military academies will be necessary.

The thing that has always spoiled men's dreams of utopia—perfect government—is man himself. Man's vicious nature must be conquered (4:4). This order is decreed by God Himself; therefore it cannot fail. Mankind shall at last enjoy a spiritual economy in every sense of the word.

3. *The Subjects of the King* (Mic. 6: 6-8).

This topic has been chosen for this segment of the lesson because it goes to the core of the issue without departing from the main theme. It sets forth the problem of access to God. Who is worthy of a place in this great economy? No offering, regardless of the quantity, quality or sacrificial nature, can buy our place in His great kingdom. God has eternally declared the principle of His reign: love and obedience.

What is the Lord seeking from us? It has never been any profound secret. He has showed us again and again. Men simply insist upon clouding the issue in each new generation. God's requirements never change (Deut. 6: 3-15). (1) Do justly—our acts in fidelity to God's law. (2) Love mercy—a forgiving spirit as we have been graciously forgiven. (3) Walk humbly—obedient perseverance in all the will of God.

Men tend to degenerate to ritual in religion, forgetting that all ritual is symbolic. When the symbol transcends in substance, man becomes formal in his religion. The eternal kingdom is a kingdom of love; when love is gone, the spirit becomes letter and life becomes death (see 2 Cor. 3:6).

Micah's burden lies in the fact that God has always made it so plain; yet man forever asks the question as though it were unanswered and hears it as though it were an innovation.

HELPFUL HINTS FOR LESSON PREPARATION

(1) Make the most of the fact of the destruction of Jerusalem as prophesied in 3:12. It is now a matter of history. This may be contrasted with the hope of an eternal Zion also prophesied (see 2 Cor. 4:18). (2) The world's most frequently asked question in religion is, "How shall I come to God? What does God actually want from me?" God simplifies the matter; theology makes it complex.

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ndance at missionary conventions is of the best ways to see human needs Christ sees them. Information gained his way becomes the subject of intel- t intercessory prayer.

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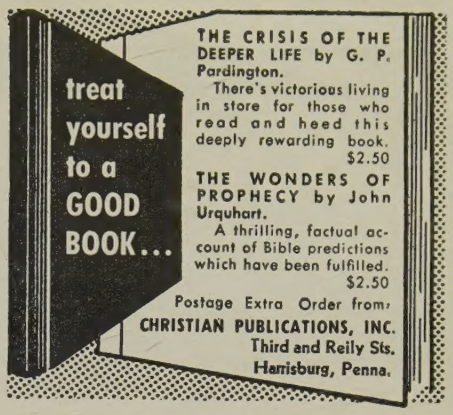
onach, Sask. .....November 8-11

The Lord's Prayer

(Continued from page 3)

the heart if it is not fully given to God? These holy prayers become so many lies in our mouths as often as we refuse God what He expects from us for the hallowing of His name, for the establishment of His kingdom and the fulfillment of His will.

Let us seriously examine ourselves on this point, and until we have made an entire offering of ourselves to God, let us fear lest we offer the Lord's Prayer to our own condemnation. ◆ ◆ ◆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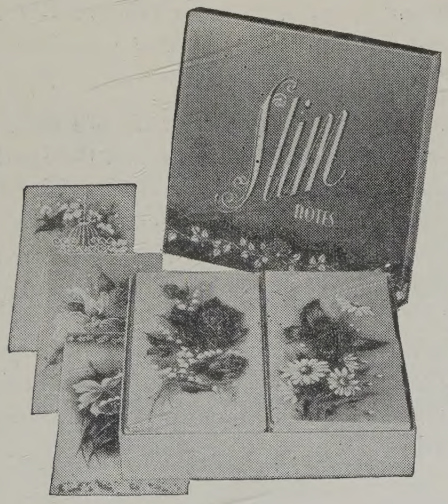

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In the mountains of Laos a tribesman received the Scriptures

He Read and Believed

SONG CHEU is a Mèo tribesman of Phou Sang Noi village in Northern Vientiane Province, Laos. No missionary has ever visited that village but the testimony of Song Cheu is an example of how effective the Word of God is when it is received by someone who can read it.

Very few of the 7,000 new converts in Laos can read or write, but here and there is one like this man who can. Song Cheu is now an elder. Although he has never been to Bible school he is leading the people of his area to know God, and he has won their respect in the stand he has taken. This is his testimony:

> *I did not know what God was like until the day I received a Bible sent to me in 1951 by an American missionary in Vientiane. Since then I have earnestly read every book of the Bible, every story and every chapter.*
>
> *Before this time I did not know God at all, but I feared the evil spirits and was a slave to them. There was sickness and sorrow every day, every month and every year in our village. There was no peace. But since I received Jesus and came to trust Him I have had happiness and peace.*
>
> *When there is sickness of any kind I do not fear. I pray and ask God to help. I have seen many miracles which the Lord has performed. Where anyone had difficulty I prayed to God, asking Him to help and to deliver from the difficulty. God answered in such marvelous ways that everyone in the village said God had performed a miracle and they knew that God was all powerful. Praise His name.*

Usually the printed Word must be followed by a personal witness as in the case of the Ethiopian eunuch. But experiences like Song Cheu's demonstrate how the open Bible alone can speak to an open heart. Pray for those who print and distribute the Word.

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